

A
S E R M O N
 PREACHED BEFORE THE
UNIVERSITY of CAMBRIDGE,
 DURING THE REBELLION,
 A T
 Saint *M A R Y*'s C H U R C H,
 O N
Sunday, October 27, 1745.

B E I N G
 The day of Commemoration of Benefactors.
(At the appointment of the Vice-Chancellor.)

B Y
J O H N G A R N E T T. B. D.
 The Lady M A R G A R E T's Preacher.

C A M B R I D G E,
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THE LANCET

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To the Right Worshipful
KENRICK PRESCOT, B. D.

Master of Catharine-Hall,

A N D

Vice-Chancellor of the University of Cambridge.

S I R,

A Discourse, that owed its birth to your commands, betakes itself of course to your protection. It was upon the hint, you gave me, of the propriety of an attempt of this nature, in these times, that I threw my thoughts together on this subject; and that they now appear in the world, is owing to the intimation, I had from you, of the very favorable reception, they had met with, among some of the first characters in this place.

To their friendship I had been too greatly indebted, in a late instance, to suspect their sincerity; and of yours sir! I have had too many proofs, in the course of a long acquaintance, to entertain any doubt. All I have to fear is, that after all perhaps, some partiality of this sort may have entered, too deeply, into the approbation of this performance.—Be that as it will, I owe too great deference to their, and your opinion, not to venture it abroad under such a sanction.

I am, Sir, with much esteem,

Your most obedient humble Servant,

*Sid. Suff. Coll.
Oct. 30. 1745,*

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J. G A R N E T T.

Lately published, by the same Author.

The New Creation a state of Profelytism. A Sermon preach'd in his Majesty's Chapel at *Whitehall*, on *Sunday Feb. 10, 1739-40.*

A Sermon preach'd at *St Mary's Church in Cambridge*, before the *University*, &c. at the *Affizes* held *July 14, 1741.*

*Not slothful in business ; fervent in spirit ;
serving the Lord.*

IT has been the complaint of most ages, (far from being peculiar to the present) that religion, though a subject, into which there have been the most enquiries, has been generally found to have in it the most errors. In proportion, as men mistook, either in their conceptions of the deity, or of themselves, they have misapprehended, more or less grossly, the business of religion, and sometimes by too wanton an indulgence of conjecture, have run into refinement, at others, by too rigid an adherence to the letter, have fallen short of the true spirit, and genius of the gospel. It is to one or other of these causes, that we are indebted, for that particular species of enthusiasm, which, regardless of all civil and social connexions, has placed the whole of religion in an austere and rigid piety ; as if the resolution of that important question, *Master, what shall I do to inherit eternal life ?* lay within the narrow compass of, *Thou shalt love the Lord thy God* only, and no regards, either of our neighbour or ourselves, had any share in our Saviour's answer.

True indeed it is, that *continuing instant in prayer* is the language, as it is too one of the principal duties, of christianity, and *to pray without ceasing*, an express precept of one of its first, and best preachers ; but from hence to infer, that there is therefore no time to be expended, upon the several duties of men's respective callings, that there is no regard to be had, of the relative duties of life, is a conclusion, as unfair and unreasonable in itself, as foreign to the purport and design of our Apostle, who at the same time, that he recommends such fervent and incessant prayer,

has

has made express provision for every other duty, and declared in particular, that *if any man provide not for his own, especially for those of his own house, he has denied the faith and is worse than an infidel.*

Considered therefore barely as the practice of piety, religion must needs appear a very narrow and confined dispensation, abstracted too much from the common apprehensions of mankind, and too little connected with their business in the present world; likely indeed enough to produce much blind zeal and devotion, but never to supply the place, if in fact it may atone for the neglect, of any one known duty. *Pure religion and undefiled before God*, the Apostle will tell us, carries along with it much more enlarged sentiments of things, and comprehends, in the very notion of it, a much wider sphere of action, than piety towards God. *To visit the fatherless and widow in their afflictions*, to perform all the offices of humanity and charity towards our neighbour; and, above all, to preserve our own private virtue, and *keep ourselves unspotted from the world*, is a most amiable picture of true religion, including all the duties, incident to our condition in this life, every consideration, that results from the relation we bear to our neighbour, as well as every duty we owe to our Maker.

Agreeably to this account of the matter, Christianity has not only pointed out to us the several distinct branches of duty, but has pressed upon us the diligent discharge of them, from motives the most interesting, and in a manner the most earnest and affectionate, has conveyed to us the nature and condition of our christian calling, under such figures, as import the greatest activity, as well as diligence; has happily reconciled labor and industry with devotion and piety, and deems it as great a breach of office, to be *slothful in business*, as to be wanting in *fervency of spirit*. It has taught us, that a proper attention to each of these, at their proper seasons,

seasons, is strictly and properly *religion*, and that we can never be more innocently or more worthily employed, never give greater glory to our creator, than when engaged in those exercises, that best answer the ends of our creation ; that to be careless therefore, or unactive, in our respective callings, is as offensive to God, as it is beneath the dignity of human nature.

The design therefore, of the following discourse, is to shew, that there is in fact no condition of life, that can exempt a man from labor, and that slothfulness in business, or lukewarmness in religion, at the same time that it is the most unnatural state, is a state, the most prejudicial to our virtue, and the most destructive of our happiness.

In this respect, christianity has made little or no variation from the law of nature. *In the sweat of thy face shalt thou eat bread, till thou return to the ground*, was man's early doom upon his disobedience; and *if any man work not, neither shall he eat*, is still, in some sense, the condition of his existence. If indeed some by birth, others by fortunes, and others again by profession, seem placed above the necessity of manual labor, out of the reach of want, and consequently above the pains and anxieties, incident to the narrower stations; yet is this no breach into the natural constitution of things, no real exception to the general rule of labor and industry; for though all alike be not destined to bodily toil, yet all alike are destined to toil, of some kind or other, all upon the whole working towards the common good, and answering the respective ends of their being. It is from that visible *diversity of gifts*, natural as well as moral, so beautifully scattered through the different ranks of mankind, that we find them ranged in different orders and professions, each suited to his particular abilities, each requiring his utmost attention. All of them have their distinct spheres of action assigned them, and labor and toil are as much the portion of him, who sits at the helm, as of those, to whose share it falls to work the vessel.

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This accordingly is the light, in which our blessed Saviour has considered this matter, in the parable of *the talents*: for not on either the weight, or number of the *talents* themselves, but on the use and improvement of them, depended the reward reserved for the servants, at *their Lord's coming*. It was their diligence and management, the interest they had made of them, by trafficking in the public stocks, during his absence, that he commended; and it was for his indolence and negligence, for his not applying them to the purposes, for which he had received them, that he condemned the *wicked* and *slothful* servant. Industry in short was the point he recommended. * *Occupy till I come!* was the charge he gave them, and this too, without respect of persons, from the highest to the lowest of them.

View indeed the MAN OF FORTUNES, *cloathed in purple and fine linen, and fareing sumptuously every day*, dissolved perhaps in ease, or sunk in pleasures, one would be tempted to conclude him a character, highly to be envied for his repose; but survey him at the same time, beset with a thousand temptations, to which that condition of life is peculiarly exposed, his passions charmed by every vanity, and solicited by every vice, himself in possession, all the while, of all the means that lead to it, with custom to countenance it, and generally speaking, with ministers enough at hand to gratify, as well as excite it; what pains must such a man be at, to *keep himself unspotted from the world?* how *hardly* must he *enter into the kingdom of God?* what a continual guard must he have upon himself, that his fortunes betray him not into luxury and riot, into profaneness and irreligion? how cautious must he be, that his very *table become not a snare to take himself withal, and those things,*

* Luke 19. 13. Πραγματεύεσθε, rather trade or traffick. Πραγματευνὺς ἄνθρωπος, ὁ ἔμπορος καὶ ἔμπολαῖος. Suid. and this sense of the word corresponds exactly with πορευθεὶς ἐπιδάσθαι ἐν αὐτοῖς. Matt. 25. 16. which is well translated, *he went and traded with them.*

which,

which, under a discreet management, should have been for his wealth, prove not, by his supineness, the occasion of his falling?—If superior to these attacks, he preserve his virtue, and sit down determined to make his fortunes as diffusive, and beneficial as he can, what thought again will it cost him, to make his public spirit consist with the regards of private oeconomy? what caution and circumspection, to see, that at the same time his fortunes are not hoarded avariciously, they be not lavished profusely? what pains must he be at, in looking well to the cultivation and improvement of his estate, that it may answer all the demands of hospitality and generosity, of public utility, and christian charity?

Much the same sort of difficulties attend the MAN OF POWER too, in respect of his virtue. *To say to this man, Go! and he goeth, to another, Come! and he cometh;* to be carested and flattered with the compliment of every virtue, is a situation, too delicate for human vanity, not to improve to its own gratification. It is a point of light, which weak heads cannot bear; and not to oppress the liberties of mankind, under so many temptations, as well as opportunities of doing it, requires a better heart too than common, especially if we take into the account the unreasonable opposition, that even the most reasonable exercise of power is sure to encounter.—Should he not split on some or other of these rocks, yet to steer amid *the madness of the people*, with skill and dexterity; to have to do with the jealousy and the envy, the vices and the follies of the world; to distinguish always true merit, amid such a variety of pretensions to it, so as to give no offense to good men, and no countenance to bad ones; to preserve the peace and order of the world, among so many clashing interests and pursuits, are, whatever we may think of them, matters of nice, as well as important concern; require great knowledge and converse with mankind; a vast compass of observation, experience and judgment; admit of but little respite from the most intense thoughts

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and application ; and have one discouraging circumstance generally attending them, that at the same time they deserve the warmest acknowledgments, it is but very rarely their good fortune to relieve them.

Thus far then there plainly arises no exception to, that universal law of our natures, labor and industry ; it is not the lot only of the *poor* and *indigent*, of the *mercantile*, the *military*, or the *mechanic* life ; but of every fortune, seemingly the most removed from it ; the small and the great, the servant and his master, the prince and the peasant, all are doomed to it, and *born to trouble* * as surely, and as naturally too, *as the sparks fly upwards*.

Not less so the MAN OF LETTERS ; a character, too apt to be envied, for its seeming ease and abstraction from the world, and too frequently mistaken therefore, for a lazy and an indolent one. Yet the business of it is no less, than the whole compass of science, the endless search after truth. The question, put by the Roman Governor, *What is truth?* himself left unresolved, and where to find it is a point, as undetermined by the philosopher ; we must dig deep before we come to it, and labor stoutly e'er we master it.

Neither is religious, any more than speculative knowledge, to be arrived at, without much study and application ; for christianity itself, how plain and intelligible soever, is not, like self-evident maxims, intuitively so, but it is matter of inference and deduction ; a conviction of its truth is not forced upon us, but left to be collected by close attention to premises and conclusions, and, in common with all other science, to be supported by argument. Were our business in this respect, barely to guard against error, yet so thick, and at the same time so artfully, have *the tares been sown*, that to separate them from *the good seed*, is a work of infinite labor and difficulty. Thorns and thistles are not more frequent, or more noxious, to the natural

* *לעמל* the word in the original, Job 5. 7. signifies the labor both of the body and mind, and so we find it used, Eccles. 2. 10. *my heart rejoiced* *לעמלי* in all my labor.

face of the earth, than those have proved prejudicial to learning and religion ; and he who goes about to rescue truth, from the false glosses of art, or the perplexities of error, will find it a work, perhaps more pleasing, but certainly not less laborious, than his, who either sweats at the forge, or follows the plough.

It is an enemy indeed, *that has done this* ; and of all the enemies, which christianity has encountered, from its first promulgation, there is none, which has either sapped its foundations more obstinately, or attacked its strong-holds more desperately, than that very church, which yet forsooth would boast the greatest antiquity, and most apostolic purity. The many subtleties and sophistries of her doctors, in some of the plainest, and most intelligible truths of the gospel ; the deposing, absolving, and dispensing doctrines, those bulwarks of her political supremacy, have cut out more work, for the defenders of the christian faith, than all the efforts of modern infidelity, or all the intricacy of antient heresy.

The pomp and pageantry of her worship, with the whole retinue of *pious frauds*, and impious pretense to miracle, have introduced into the world such strange opinions, of the nature and constitution of the church of Christ, as calls for all the aids of argument to baffle ; and he, who goes about to strip that church of all her foppery and superstition, and bring her down to the plainness and simplicity of the gospel, has a happy escape, if his sincerity, as well as zeal for the gospel itself, be not called in question. Yet has this been the engine, with which, the church of *Rome* has ever wrought the most successfully ; the bulk of mankind, she very well knows, is best caught with outward shew and solemnity, and, for the rest, they, who have no inward regard for virtue and piety, will in all likelihood make amends for all, by falling in with that church, that has the most of outward pomp and ceremony. Thus did the *Pharisees* of old, who, to get rid of the obligations to inward purity and holiness,

took the shorter cut of compounding for them, by an external sanctity, *making clean the out-side of the cup and platter, at the same time that within they were full of all uncleanness and excess.*

But it is not the ceremonial only of that church, but its doctrine, and its discipline too, that we have to encounter. Incomplete indeed were the reformation, we have made from it, if we have cast off only the yoke, of an absurd and servile ritual; *a yoke, which neither we, nor our fathers were able to bear,* and have not at the same time reformed the more material errors and corruptions, both in faith and practice. Errors indeed, wherethey begin and end too in speculation, are entitled rather to our compassion, than call for our resentments. No church in the christian world, except the Romish, ever yet pretended an exemption from them, and yet, unhappily for her, no church, in the christian world, ever furnished half so many, or so glaring instances of them; but whatever may be the case with these, corruptions and innovations, in such a standing rule of faith and manners, as the gospel, have no pretense to the privilege of error; they are plainly the result of art and contrivance, the effects of cool thought and deliberation, and calculated for the support of worldly pride or interest. It is some or other of these considerations, that have induced men to flatter the vices, or the vanities, of their hearers, by unfaithful and corrupt interpretations of the word of God, and tempted them to advance such convenient superstitions, as in their turn advance the convenience of the preacher; like those false teachers, branded by St. Paul, *who subvert whole houses, teaching things they ought not, for filthy lucre's sake*; how unlike the good pastor he has drawn, *a pattern, in all things, of good works, in doctrine shewing uncorruptness, gravity, sincerity?*

Here again arises fresh matter of business, to the MINISTERS OF THE GOSPEL; the very business indeed suggested in the text. The apostle, having just before hinted the mutual connection, of all the members

members of Christ's body, with each other, and the variety of gifts, communicated respectively to each of them, proceeds to specify more particularly their several uses, and intentions. *Having then, says he, gifts, differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chearfulness.* He then concludes the whole, with an earnest recommendation of love, both of God and our neighbour, and, as the surest testimony we can give of it, of industry in our christian calling; *not slothful in business, fervent in spirit, serving the Lord.*

This we have to do, in common with other christians; but then the business of the *ministry*, of *teaching*, and of *exhortation*, belongs of course to those only, who are more immediately called to it, and their proportion of diligence, in this respect, is to be determined by the *proportion of faith*. In this view of the ministerial function, we shall find but little reason to conclude in favor of its repose; for *to feed the flock of Christ, not as Lords over God's heritage, but as examples to the flock; to take heed to themselves, as well as their doctrine*, and fill the posts assigned them with dignity and integrity, might well be looked upon a work, of as great labor, as it is confessedly of importance to religion; but, beyond all this, to refute the arguments, detect the frauds, and expose the sophistry of the adversary, to guard against the attacks, not of heresy only, but of all that infidelity and deism, which would undermine all the foundations of moral virtue, supposes of course a larger compass of reading and argument, and a greater share too of labor and watchfulness.

How industrious the priests, of the church of *Rome*, of late years have been to diffuse her poison, can be no secret by this time; or
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if it be a secret, it is a reproach to our vigilance, that it is so; what converts they have made, in the very face of the severest laws, against making converts, may best be gathered from the amazing increase of popery, in these kingdoms. Where indeed has been the policy, in suffering the growth of so great an evil, concerns not the preacher to enquire, but if the glorious principles of moderation and charity, if the lenity and great good nature, of our government gave the handle to it, never was great good nature so grossly abused; and whether in the end we may not have sacrificed, too largely in this case, to moderation, consequences will best discover. *Charity* indeed *beareth all things*, but it must be a stretch of it, beyond the meaning of St. *Paul's* expression, if it *endureth all things*.—Mistake me not, I mean not to *call down fire from heaven*, to consume our adversary, nor to insinuate any the least argument in favor of persecution. All I mean is, that the best religion in the world, the most auspicious to our liberties, and the most salutary to our souls, has a right to be supported, against the incroachments of one, calculated for the subversion of all the natural, as well as religious rights of mankind, and that to keep it under the restraints, our laws have provided, is not persecution, but self-defense.

Sure I am, what learning and argument, what reason and conviction could do, has been done on our parts. The long and laborious controversy, set on foot in a late reign, with the stoutest champions of *Rome*, was carried on with that masterly learning, that remarkable temper, and that christian piety, on our side, and turned out at last so much to the advantage of the protestant cause, that it reflects the greatest honor on the cause itself, as well as its advocates; and if from that period, the enemy hath been driven to his last resource, practising upon the ignorance, and availing himself of the corruption of the vulgar, it is an argument indeed, that he is distressed; but from his distress, no security will accrue to us. Incumbent it will still be upon us, to pursue him through all his
darkest

darkest recesses, and spread our antidote wide at least, as his infection. To be either slothful, or secure, in a business of so great consequence, would be most ingloriously giving up the cause, our fore-fathers so gallantly maintained, and some of the earliest of them so greatly died for.

Would to God indeed, that the *corruption, that is in the world through sin*, neither gave our enemies these advantages, nor ourselves the pains of retrieving them! Would to God, *the whole congregation were holy, every one of them!* but when such a coldness and indifference to all religion appears, with so little reserve, in high life, and such an open dissoluteness of manners, with so little restraint, in all orders and degrees of men; when common swearing and blasphemy, intemperance and extravagance, lewdness and debauchery, are grown so barefaced in a country, that calls itself christian, it is no great matter, in truth, what name we give to our religion; if it be its climate only, that we have shifted, the exchange, from hot to cold, is not much in our favor, and we are distant, far as ever, from the true temperature of christianity. In short, if from the narrowness of popery, we have fled to all the latitude of infidelity, we are no gainers at least by the enlargement, or if instead of being superstitious, we be grown irreligious, the more likely are we to return to the point we set out from; for the religion, we profess, must suffer, in proportion to our want of concern for the success of it, and this again must languish, in proportion to our want of *spirit* and *fervency*, in the practice of it; and when we are once grown careless, and indifferent, about the protestant cause, there is no doubt, but the popish is both too watchful, and too vigorous, not to seize the advantage.

But by this time sure we have seen our mistake; a mistake, that must prove as fatal to our politicks, as ruinous to our religion.—But yesterday, it would not have been believed, such was our supineness! that a popish pretender was either so vain, or so desperate, as to try
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once more his fortune amongst us. Those, that wished ill to our government, cherished the unbelief, and even some, who wished well to it, treated it with an air of gaiety; he had *set up his banners*, e'er some would be persuaded, he had set foot in these kingdoms; and nothing, short of the havock that ensued, would have convinced others, of the reality of his designs upon us, or of the iniquity of the measures, with which he was to pursue them; as if an expedition, hatched in the cabinets of FRANCE and SPAIN, and sanctified with the *pious benediction*, of THE MOST HOLY FATHER, could fail either in point of artifice, or wickedness, and the instrument, they had made use of, were likely to prove less active, than those that employed him.

Yet, though we may be of a careless spirit, experience has at length shewn him, that we are not of an abject one, when the danger is brought home to us; what pity, it must come so near before we take the alarm! If the distance of our armies, engaged abroad in the service of our allies, and in defense of the liberties of EUROPE, gave him the unlucky opportunity, of trying the experiment, upon one part of these kingdoms, yet its ill success, in every other, may by this time have convinced him, that it is not on the arms only, but on the hearts of the people, our security is founded; that the sanguin assurances, he had been flattered with, of either disaffection to our lawful King upon the throne, or of affection to *his* pretensions to it, were the dreams only of idle persons; of men, who understood but little the temper of a people, happy in the full enjoyment of their liberties and their religion, or that they were at best the last desperate efforts, of some factious seditious spirits, who having *made shipwreck of faith and a good conscience*, scrupled not to put all to hazard; who, happy enough in the chance of *broken planks and boards*, at the long run, for their own escape, resolved to *run the vessel aground on the first shore*. If these, or whatever else, were the motives, that have tempted him

him to venture the heir of his pretensions amongst us, *Be it known unto him! that we will not serve him, neither will we worship the golden image, that he hath set up.* Be it known unto him! that *the God, whom we serve, is able to deliver us,* and we trust too, rather indeed upon the conviction of repeted deliverances, than our own deserts, that *he will still deliver us from the jaws of these lions.*

In the mean time, thanks for once to our enemies! the mask is now thrown off, and the controversy, between us and them, put upon the fairest, and the shortest issue. The question rests upon the simple footing, where the prophet rested it with the old idolaters of *Israel*; GOD or BAAL? in other words, a PROTESTANT KING, or a POPISH PRETENDER? *Were it a question merely of words or names,* whether this or that party should take the lead, *we might,* as we have long done, *bear with it;* but now *that it is matter of wrong and wicked lewdness* of lust for power, and passion for enslaving us, we must each man *look to it.* The resolution of the question lies indeed within a narrow compass. It is to resolve only, whether darkness be more eligible than light, or, what is the same thing, false than true religion. It is to resolve only, whether a state of implicit faith, or of free enquiry, be the most reasonable service? if despotic power can ever be made consistent with the genius of a free government, or an *Inquisition* compatible with liberty of conscience? —It can be no question, after the resolution of these, whether one, born to all the prejudices of popery, and educated in all the highest maxims of superstition and persecution, can dispute the prize, either of our affections, or of our allegiance, with a prince, by nature inclined, and by long and happy experience formed to rule, and protect us; a prince, who has confessedly all the courage, and spirit, of an *Englishman*; his enemies have felt it; with all the probity and humanity; his subjects have experienced it; of a *Protestant.*

Happy sure are the people that are in such a case! doubly so, *who have too the Lord for their God!* In justice to them, it must be
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said, they have at length shewn a thorough sense of their happiness, and proved they were not *light upon the balance*, at a time, when their weight was to determine the welfare, or misery, of this nation; they have given universally the most solemn pledges, of their unshaken zeal to our most holy religion, and of their warmest affections to our most gracious King, at a time, when any less, than the warmest and most unshaken, must have given the adversary an occasion of triumph. *The hearts of all his subjects are at length become as the heart of one man*, and to give the most unquestionable proof, of the sincerity of their resolutions, their hands too are all exerted in his service; however otherwise circumstanced, as to calling or profession, in this one point, as in their proper center, all their labors have been united.

THE WEAPONS indeed *of our warfare*, in these seats, sacred to learning and religion, *are not carnal, but mighty, through God, for pulling down of strong-holds, and every thing, that exalteth itself against the knowledge of God*; they have pulled down by turns heresy and infidelity, and shaken more than once the infallibility of the papal chair. It is the natural bent of our studies and researches, to distinguish truth from error, and it is our just glory, to expose the one, and cherish the other, where-ever we find it; and if for the better prosecution of these ends, we be sequestered in a good measure from all secular employs, that we may *attend the business of the Lord without distraction*, yet the vigorous step *, we have already taken, shews plainly, that we think it no privilege of ours, to bear no share in the common burden, and whenever the iniquity of the times shall call us to it, I trust, we shall not *come a whit behind the chiefest*, and best of our country's and religion's friends, nor think

* The ASSOCIATION, and SUBSCRIPTION, at this time entered into by the whole body of the *University*.

our profession any the least pretense for our inaction. This we may be sure of, *if judgement begin not at the house of God*, it must infallibly end there, and though we be not perhaps the first, we are yet the most devoted sacrifice, to a popish succession.

To justify the truth of this observation, we need not go far beyond our own times, nor yet to form a judgement of the share, we are to bear in such a situation, need we search far back into our own annals. The late attempts upon us, in the reign of king *James*, gave us too sensible proofs of the treatment, we might have expected from him, had he stood his ground; and we, in return, gave him too strenuous an opposition to all his menaces, dispensations, and *mandamuses*, to deserve any favors at his hands; we courted them not upon such terms, and upon any, short of an implicit obedience, we were sure, we could not have them.

It is no wonder therefore, that in the long list of the royal founders and patrons, of this our antient UNIVERSITY, now to be recited, we have no mention of a name, so inauspicious to learning and liberty. *Kings had been our nursing-fathers, and Queens our nursing-mothers*, and not a prince besides, from the *Reformation* down to this day, who had not thought us worthy their royal patronage and protection, and who had not, in some shape or other, made provision for our liberties, our support, or our improvement. To the immortal honor, of the present royal family, it ought to be remarked, that they have equalled at least, if not exceeded, the munificence of all their illustrious predecessors, and poured in upon us one of the largest, and most valuable, treasures of printed books, and manuscripts, in the three kingdoms. What had been rarely, if ever, practised, they have charged their royal revenue with payments very considerable, for the encouragement of learning and good manners, in this our *University* *.

We

We are, now assembled, to bless and praise Almighty God, for these, and all other our patrons and benefactors, and for putting it into the hearts of so many, and withal of such distinguished characters, to contribute to the cause of learning and true religion.—What remains, on our parts, is to pursue the ends of our institution, diligently and conscientiously, to consider our situation, like that of *a city built upon an hill*, exposed alike to the observation of foes and friends; our conduct therefore liable to casual censure, as well as entitled to, what the world is not very liberal of, just applause.—Be it however our business, it is most undoubtedly our truest glory, to deserve it, to support the reputation and dignity, we have hitherto maintained, of superior learning and virtue, of unshaken allegiance to our King, and above all, of fervent piety and devotion to God, that so, when we give up our accounts, at our Lord's coming, we may do it *with joy, and not with grief*, and say, with the good steward, *Thy talent Lord! hath gained ten talents*. Then shall we be entitled to the reward, of all our labors, in that blessed sentence, **WELL DONE, THOU GOOD AND FAITHFUL SERVANT! ENTER THOU INTO THE JOY OF THY LORD.**

* King GEORGE I. purchased for us 30,000 choice books printed and manuscript, collected by doctor MOOR late bishop of *Ely*, at the price of 6,300*l.* he gave us also 2000*l.* towards providing a proper *repository* for them. He founded likewise a PROFESSORSHIP of *modern Languages and History*, and for instructing twenty scholars *gratis* in the same, with an *annual* stipend of 400*l.* and at the same time charged his revenue with a payment of 360*l.* annually, to twelve preachers in his royal chappel at Whitehall. Our present most gracious Sovereign King GEORGE II. gave us, when *Prince of Wales*, 1000*l.* and 4000*l.* more since he came to the crown, out of his privy purse. *Commemoration Book.*

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